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Purpose and Audience

When the first edition of *Judaica Reference Sources* appeared under a slightly different title, *Jewish Reference Sources*, its compilers commented:

"The proliferation of Jewish Studies programs on many college and university campuses and a renewed interest and concern about Jews and Judaism on the part of the general public and the Jewish community... highlight the need for a Jewish reference work to provide guidance for students and researchers to Judaica resources... This reference guide to current basic monographs and reference materials thus has become a necessity" (Cutter, 1982, p. xi).

During the decade separating the publication of the two editions, academic and popular interest in Judaic topics continued to grow, a trend that was paralleled by a continued and amplified flow of publications. Indeed, *Judaica Librarianship* (JL)—whose first issue appeared in 1983—is a reflection of that trend, and *Judaica Reference Sources* draws upon the compilers’ regular column in this journal ("Recommended Judaica Reference Works") for its citations. Charles Cutter, Head of the Judaica Department at the Brandeis University Libraries, and Micha Falk Oppenheim, Head of Bibliographic Control at the Library of the Jewish Theological Seminary of America, are obviously eminently qualified to produce the bibliography under review.

Who is the target audience of *Judaica Reference Sources*? According to the compilers, "The guide is intended to assist scholars, students, librarians and laymen in their search for information. Librarians in synagogue, Jewish center, public, college and university libraries, will also find this bibliography useful in developing collections in Judaica-related subject areas" (p. 15). For reference and acquisitions librarians, the utility of this work—and of the earlier edition and the JL columns on which the present edition is based—should be clear. Indeed, its significance to the profession was recognized when the two compilers were deservedly granted the 1993 Association of Jewish Libraries Bibliography Award. [See acceptance speech in the Reference Department of this issue.—Ed.]

Scope and Arrangement

The present work, which includes 888 entries (the 1982 edition included 371 entries), primarily covers publications issued from 1975 to 1992, though some "earlier works which have not been superseded, or which are still basic to the discipline" are also included (p. 15). The range of subjects covered has also expanded, reflecting both the greater array of publications that have come out since 1982 and the compilers' inclusion of bibliographical essays, along with books. The inclusion of bibliographical essays is meant "to supplement and bring up-to-date a portion of the materials" contained in Shlomo Shunami's *Bibliography of Jewish Bibliographies* (2nd edition, 1965) and its *Supplement* (1975) (p. 15). In this respect, *Judaica Reference Sources* helps to fill a significant bibliographical void.

Both editions are divided into two main sections: General Reference and Subject Reference. In addition to the expected bibliographies, encyclopedias, and indexes, several new categories appear within the first section of the 1993 edition. Among them are Computer Software Programs, Dissertations, Filmography, and Travel Guides. The arrangement of chapter headings in the Subject Reference section has changed from alphabetical, in the 1982 edition, to classified, in the present work. The number of subjects included has also grown considerably. One entirely new chapter, for example, covers The Hebrew Book, Judaica Libraries, and Librarianship (Chapter 14, pp. 55–67). That chapter, in turn, is subdivided into five sections (The Hebrew Manuscript, The Hebrew Book, The Cairo Genizah, Judaica Libraries, Archives) and additional subsections. Among other newly covered subjects are Aging, Cookery, Family, Folklore and Legends, and Jewish-Christian Relations.

Suggested Enhancements

A third edition of *Judaica Reference Sources* is doubtless in the works. One hopes that the compilers will correct the typographical errors that have crept into the text. The author and title indexes could also bear improvement. Thought should be given to combining them into a single unified sequence, with typographical devices (e.g., boldfacing, italicizing) used to distinguish between authors and titles. Also, all significant proper names that appear within bibliographical entries should be indexed. Finally, a modest level of subject indexing would be desirable, since the number of subjects covered has so expanded that the table of contents alone consumes seven pages.

At the conclusion of their Preface, Cutter and Oppenheim note that readers' suggestions for materials that should be included in or deleted from future editions will be welcome. In that spirit, I would like to propose two addenda:

JUDAISM IN FEMINIST RELIGIOUS WRITINGS
Katharina von Kellenbach

This work is the first comprehensive study of anti-Judaism in feminist religious writings. It provides a critical evaluation of how Judaism has been depicted in major U.S. American and West German feminist theologies, including the writings of Rosemary Radford Rauscher, Carol Christ, and Elisabeth Moltmann-Wendel. Applying Foucault's categories regarding discursive practice, the author demonstrates that feminist theologians portray Judaism negatively in comparison to Christianity and paganism (antithesis), identify it as the source of patriarchy (scapegoat), and render it invisible as a religious alternative after the rise of Christianity (prologue). The book calls on feminist theologians to create a teaching of respect to combat the pervasive tradition of Christian anti-Judaism.

Code: 01 07 01
184 pages
Cloth: $22.95 ISBN: 0-7885-0043-0

Notes
1. Examples include:
   No. 879. Fuks, Marian. Prasa żydowska w Warszawie [not Praza Żydowska w Warszawe], 1823–1899.

2. Three examples serve to illustrate this point:
   (1) The index entry for “Rome, David” has locators leading to the two bibliographies for which he is assigned main entry (nos. 268, 272), but not to a third bibliography (no. 267) where the Canadian Jewish historian’s name appears within the body of the entry, along with those of two co-compilers (one of whom, Paule Obermeier, is mistakenly identified as Paul Obermeier)—who are also not indexed.

   (2) The index entry for Yad Vashem refers to a bibliographical series for which the Israeli Holocaust center is assigned main entry (no. 529), but not to citations in which its name appears only as publisher (nos. 525, 526).

(3) Similarly, the YIVO Institute for Jewish Research, co-publisher of the Joint Documentary Projects Bibliographical Series for which Yad Vashem is assigned main entry (no. 529), has no index locator pointing to that citation, only to the one instance where YIVO is assigned main entry (no. 225).

References


Zachary M. Baker is Head Librarian of the YIVO Institute for Jewish Research and President of the Association of Jewish Libraries (1994–1996). He has also served as Style Editor of Judaica Librarianship and as this journal’s “Responsa” columnist.

THE TALMUD OF BABYLONIA
A Complete Outline
Jacob Neusner

Pursuant to, and made possible by, his 37-volume Talmud of Babylonia: An Academic Commentary (also published by Scholars Press), the Complete Outline provides the first systematic outline of the Talmud of Babylonia in its entirety. On the basis of this outline, scholars will now be able, among other tasks, to identify the types of compositions the Bavli’s framers used, the context in which these types were deployed and for what purposes. The exhaustive evidence apparent in this outline substantiates the author’s contention that the Bavli throughout speaks in a single, uniform voice, and that that voice is unique in the context of Rabbinic compilations of late antiquity. Against received opinion, as articulated by Adin Steinsaltz and Robert Goldenberg for example, the Outline demonstrates that the Bavli is organized, purposeful, and systematic.

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